June 13
1940

Millennial Star

A Scene in Epping Forest

No. 24, Vol. 102 Thursday, June 13, 1940

# POETRY

### CARRY ON!

It's easy to fight when everything's right,
And you're mad with the thrill and the glory;
It's easy to cheer when victory's near,
And wallow in fields that are gory.
It's a different song when everything's wrong,
When you're feeling infernally mortal;
When it's ten against one, and hope there is none,
Buck up, little soldier, and chortle:
Carry on! Carry on!
There isn't much punch in your blow.
You're glaring and staring and hitting out blind;
You're muddy and bloody, but never you mind.
Carry on! Carry on!
You haven't the ghost of a show.
It's looking like death, but while you've a breath,
Carry on, my son! Carry on!

And so in the strife of the battle of life
It's easy to fight when you're winning;
It's easy to slave, and starve and be brave,
When the dawn of success is beginning.
But the man who can meet despair and defeat
With a cheer, there's the man of God's choosing;
The man who can fight to Heaven's own height
Is the man who can fight when he's losing.
Carry on! Carry on!
Things were never looming so black;
But show that you haven't a cowardly streak.
And though you're unlucky you never are weak.
Carry on! Carry on!
Brace up for another attack.
It's looking like hell, but—you never can tell:
Carry on, old man! Carry on!

There are some who drift out in the deserts of doubt,
And some who in brutishness wallow;
There are others, I know, who in piety go,
Because of a Heaven to follow.
But to labour with zest, and to give of your best,
For the sweetness and joy of the giving;
To help folks along with a hand and a song:
Why, there's the real sunshine of living.
Carry on! Carry on!
Fight the good fight and true;
Believe in your mission, greet life with a cheer;
There's big work to do and that's why you're here.
Carry on! Carry on!
Let the world be better for you;
And at last when you die, let this be your cry:
**Carry on, my soul! Carry on!**

—Robert W. Service

1840 Hundreth Year of Publication 1940

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

No. 24, Vol. 102 Thursday, June 13, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

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*So God created man in his own image, in the image of God created he him; male and female created he them.*
*—Genesis 1: 27*

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THIS WEEK'S COVER

HERE is a scene to delight the eye of the lovers of Britain's beauty. It is a spot in Epping Forest, which covers a large tract of land in Essex and abounds in such examples of nature's handiwork.

# As Youth Contemplates Eternal Partnership

By President David O. McKay

(Of the First Presidency)

(Continued from previous issue)

IN choosing a companion, it is necessary to study the disposition, the inheritance. and training of the one with whom you are contemplating making life's journey. You see how necessary it is to look for the characteristics of honesty, of loyalty, of chastity, and of reverence. But after having found them—"How then," you ask, "may you tell whether or not there is any consanguinity, that something which will make you at least congenial in each other's company?" "Is there," you ask, "some guide?" Though love is not always a true guide, especially if that love be not reciprocated, or is bestowed upon a surly creature or a brute, yet certainly there is no happiness without love. "Well," you may ask, "how may I know when I am in love?"

That is a very important question. A fellow student and I considered that query one night as we walked together. As boys of that age frequently do, we were talking about girls. Neither he nor I knew whether we were in love or not. Of course I had not then met my present sweetheart. That young man is now the General Superintendent of the Young Men's Mutual Improvement Association of the Church—Elder George Q. Morris. In answer to my question, "How may we know when we are in love?" he replied: "My mother once said that if you meet a girl in whose presence you feel a desire to achieve, who inspires you to do your best, and to make the most of yourself, such a young woman is worthy of your love and is awakening love in your heart."

I submit that, young men, as a true guide. In the presence of the girl you truly love you do not feel to grovel; in her presence you do not attempt to take advantage of her; in her presence you feel that you would like to be everything that a Master Man should become, for she will inspire you to that ideal. And I ask you young women to cherish that same guide. What does *he* inspire in you—to feel as Portia did when she loved? She was wealthy; she was beautiful; but for Bassanio she wished she were a thousand times more beautiful, ten thousand times more rich—that is what true love does. When a young man accompanies you after a meeting, or after a dance, and he shows an inclination to use you as a convenience, or as a means of gratification, then you may put it down that he is not prompted by love.

Under such circumstances, no matter how fascinated you may be, young woman, no matter how confident you may feel that you love him, let your judgment rule and you be master of your feelings. It may grieve you not to follow the inclination of your heart, but you had better be pained a little in your youth than to suffer pangs of torture later.

Courtship is a wonderful period. It should be a sacred one.

That is the time in which you choose your mate. Young men, your success in life depends upon that choice. Choose prayerfully the one who inspires you to your best and always remember that no man injures the thing he loves.

Young men and women have just entered into that state of life when they are driven by heaven-bestowed passion—I say God-bestowed passions. There are young men, who, recognizing this fact, say: "Having them, why cannot we gratify them?" And they receive justification for such gratification sometimes from modern psychologists—false leaders who say that repression is wrong; that indulgence is the natural course of life. Do not be misled. I repeat, you are at that period of life in which your physical nature manifests itself, but you must also remember that God has given you, in that same period of life, powers of reasoning: he has given you judgment, and these for a divine purpose. Let reason and judgment be your guide—your balance.

Did you ever stand by the side of a power engine—throbbing, throbbing, throwing out its power and disseminating heat? On those stationary engines, you will find balances. If it were not for them the whole building might be blown up. But as the heat intensifies, those balances are thrown farther out and out, so that the whole thing is under control. So you have your reason, your judgment, as balances to your passion, young men. Try not to lose these balances, or there may be an explosion that will wreck your life.

This brings us to another fact, equally if not more important than those already mentioned. It is this: The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. These seeds of happiness are sown by your ability to master your driving passion. Chastity should be the dominant virtue among young people—the ideal which the world has not accepted, and which many in the world will not believe exists or is cherished in the hearts of youth.

In the Latter-day Saint Church there is but one standard of

morality. In the world many people protect their girls and daughters, irrespective of religion. They know what it means for young girls to be treated as slaves, as playthings, and they shield their own daughters from the ravages of men. But their boys are too often left free to prey upon helpless creatures who are not so protected.

Thus in the world you have the double standard, but in the Church of Christ there is but a single standard. It applies to the boys as well as to the girls. If you follow that standard —indeed, if you will listen to the promptings of your best self, your clearest judgment, the whisperings of your own true heart, you will learn this lesson: That self-mastery during youth and the compliance with the single standard of morality is (1) the source of virile manhood; (2) the crown of beautiful womanhood; (3) the foundation of a happy home; and (4) the contributing factor to the strength and perpetuity of the race!

Young man, always remember when you take your girl out to a party that her father and mother trust her to you. She is their most precious possession. If they gave you in trust a thousand pounds, you would not think of misusing it or spending it. They are giving into your keeping something which cannot be priced in money, and you are base indeed if you become disloyal to that trust. May I give you a heart petal here? I remember my father's admonition when I started in my teens to court a young girl :"David, you treat that young lady as you would have any young boy treat your sister." Young men, follow that advice and you will go through life with your conscience clear, and later in life you can say truthfully that with all your mistakes, you have never wronged a woman or told a lie.

Oh, I know that there are many people who look askance at such ideals. But I am speaking now of happiness, real happiness—not only to you as youth, to you as husband, or to you as a wife, but to the strength and happiness of unborn children. You have inherited strength and beauty and pure blood. What right have you, because of selfishness or a lack of restraint, to pollute that stream of life and shackle some innocent, unborn babe?

Marriage is for a higher purpose than for mere physical gratification. It has as its divine purpose the rearing of a family. Only by consummating this ideal can true and lasting happiness come. I fully realize what economic difficulties you are facing—the problem of getting your education, your meagre income, and the seeming impossibility you are facing of rearing a family. But, I repeat, that family responsibility is the dominant purpose of marriage. Young man, if the girl with whom you are in love lives in a home of comparative luxury, and you hesitate to propose to her because you cannot offer her luxuries to which she has become accustomed, I suggest that a frank and open presentation to her of your problem might reveal the fact that you are misjudging her. You might discover that she will willingly share your poverty and help to build your home. If you enter into home-building with a

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# The Word Of Wisdom

## A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XV — "MEAT . . . SPARINGLY" (continued)

**How Much Protein is Necessary?** One may well ask: how much animal or vegetable protein should be eaten to keep well? Food chemists and dietitians have agreed, with few exceptions, that as a general guide about one-sixth of the food eaten (on any basis) should be protein, and that this amount should be subdivided into animal and vegetable proteins.

The actual amount of protein required would differ somewhat in different climates and for people of different occupations. Naturally, those who perform the most vigorous kinds of work need more building food (protein) than those who work in offices. It is generally agreed from experimental evidence that a man weighing 150 pounds may get along on one ounce of protein daily, but that as a matter of safety this amount should be doubled. Even this is a low protein amount. The confusion in this field is due to the fact that many dietary standards have been based upon actual practice, often faulty and opposed to the best knowledge. Children need less, and people doing hard physical work need more. The average high total amount of protein for an adult male is one hundred grams (3½ oz. dry weight) per day. Other investigators hold that half or two-thirds of this amount is sufficient to maintain a person in good health. Of this total daily protein, not more than one-third need be from the animal kingdom—as flesh in cold weather, or milk, eggs or cheese—while the other two-thirds may be from a vegetable source.

If much more than this amount of protein (3½ oz.) be eaten the body may suffer. Expensive protein is burned in place of the cheaper and more healthful carbohydrates. Mary Swartz Rose claims that if children have an ample supply of milk, eggs and vegetable protein, meat is unnecessary. When the child is eight or nine years old it may be given a little meat, not more than one ounce a day, or better, a little more two or three times a week. Even during adolescence, it should be taken in moderation, from two to four ounces a day at most.

**Vegetarianism.** Modern research has shown as already indicated that all the necessary food constituents are found in plants. From that point of view, vegetarianism should be practicable. However, studies of the protein or flesh-forming constituents of plant and animal foods, point to the conclusion that it may be desirable to include some animal protein—milk, eggs, meat—in the human dietary. This conforms to the dictum in the Word of Wisdom that meat may be used sparingly.

In fairness, it must be said that many vegetarians have lived well and happily to a ripe old age. The possibility of

(Continued on page 443)

# Added Upon

## A STORY

By Nephi Anderson

### PART SECOND—SECTION X (Continued)

THEY reached Willowby late in September. Rupert had written Nina when he would be there, and she and her husband were at the station to meet them.

There were tears in their eyes at the meeting.

"Nina, this is my wife," said Rupert. "Signe, my sister, Mrs. Furns."

A number of Rupert's old friends were there who now came forward and welcomed him home.

Then they rode through the valley behind two spirited greys. Nina had not changed much, but she declared that had she met her brother on the street, she would not have known him.

"What has changed you so, Rupert?" asked she.

"Experience, Nina, experience with the world. I have lived a long time in the two and a half years that I have been away—but never mind that now. Everything looks the same hereabouts. I seem to have been absent but a few days. How strange it is! Signe, there you see Willowby, on that rise; quite a town yet. How's Dry Bench, James?"

"Much the same, Rupe. No improvements since you left."

"And the reservoir?"

"As you left it, though it needs repairing badly."

As they drove into town, friends greeted him and seemed pleased at his return. Married? Yes; that is his wife. Not so dashing as Miss Wilton, but far more charming, was the general expression.

That evening there was quite a social gathering at Nina's.

Early next morning, before others of the household were astir, Rupert and Signe went up to Dry Bench. A beautiful morning greeted them. They walked up towards the hill that they might get a good view of the farm, and when they turned, Dry Bench was before them. The trees had grown, but otherwise it was the same scene that he had looked upon many and many a time. The memory of a particular morning came to him—the morning when Miss Wilton's horse had run away. Miss Wilton had never been heard of since she left Willowby.

"How beautiful!" exclaimed Signe. "Do you know, Rupert, it reminds me of a scene in Norway. I must make a sketch here before we leave."

"Signe, nearly six years ago, I stood here on this spot. I was the owner of the farm that you see. In fact, I dug this ditch. I set out that orchard, I planned and built the reservoir that has made all this possible; and then I stood here, and in the pride of my heart I said: 'All this is mine. I have done it all.' Now I understand that God put me on trial, lent me some of

His riches to try me, and then, seeing that I was not in a condition to stand such favours, took them all from me. Yes, it was a blessing in disguise. Darling, for this knowledge I am indebted to you," and he leaned over and kissed her.

"There you are wrong again," she said; "what about God above?"

"You are right. 'Tis He only who should have our gratitude. You have been but an instrument in His hand. I see it all. O Father, forgive my foolish thoughts." He uncovered his head, as if in prayer.

"Sweetheart," said he, " 'When love has blended and moulded two beings in an angelic and sacred union, they have found the secret of life; henceforth they are only the two terms of the same destiny, the two wings of one mind. Love and soar.' That is from Victor Hugo; how true it is."

"What do you think of the place?" he asked.

"I like it."

"Could you live there?"

"All my life, I could. Rupert, I see you in every tree, fence, and ditch."

He laughed at that.

"I can now buy the place. Shall I?"

"Yes, do."

"You don't object. Would you really like to live there?"

"I think, my dear, that you can do much good here. We ought to live where we can do the most good."

And so it was settled. Next day Rupert inquired after the owner of the farm which once was his, and learned that it was in the hands of an estate agent. He made his way to the office and knocked at the door, which was partly open. A man was sitting at a desk.

"Good morning, sir," said Rupert.

The man turned.

"Volmer, Volmer Holm, is it you?"

"Rupert Ames, I'm pleased to see you. When did you come to town? Have a chair."

"Are you in the estate business?"

"I can't hear very well, and you'll have to speak at close range, Rupe."

So they put their chairs close together, and Rupert repeated his last question.

"Yes, a man must do something; but there's nothing going on now—nothing in our line."

Rupert looked in pity at his friend. Quite shabbily dressed he was, and a careworn expression on his face made him look ten years older. He wore glasses, which he pushed up on his forehead, and then took a good look at Rupert.

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THURSDAY, JUNE 13, 1940

EDITORIAL

# *As Other Men Judge Us--*

NOT SO MUCH BY WHAT WE PREACH, BUT BY THE PRODUCT OF OUR PREACHING

WE have now become known for what we are—upright, God-fearing people; and just in proportion as we live the Gospel, knowing that it is the truth, will we continue to break down prejudice, build good will, and draw other men to us.

This condition has been brought about by the fact that we have knowledge, and that so many of our people have lived up to it. Every man among us carries on his shoulders the reputation of his Church, and as you and I live the Gospel of Jesus Christ, we bring credit to the work of the Lord that has been established again upon the earth in this dispensation.

I am very thankful that this is the condition, and my heart is full of gratitude to the Lord for the remarkable change that has come about, and I hope that every man and woman who holds membership in this Church may be inspired to make up his or her mind that so far as their ability and their capacity are concerned they are going to live this Gospel so that their lives will preach the truthfulness of it.

On one occasion a man delivered a very remarkable sermon.

Later one of his friends said: "You know, that was a very wonderful sermon, very remarkable, but your acts shout so loud I didn't hear anything you said."

I have heard some of my own acquaintances preach remarkably fine sermons on tithing, and I have taken the opportunity to look up their records, because I knew they were neglecting their duty, and I found there was no credit on the tithing record. The record is what counts. Faith without works, we are told, is dead, and we all know how valuable the body is when it is dead.

There are many men who do not have that same wonderful respect for their word that men in early days had. This is a source of keen regret to me. I am pained beyond expression at the growth of carelessness in meeting obligations in comparison with what it was many years ago. The fundamental thing for a Latter-day Saint is to be honest. The fundamental thing for a Latter-day Saint is to value his word as faithfully as his bond; to make up his mind that under no circumstances, no matter how hard it may be, by and with the help of the Lord, he will dedicate his life and his best energies to making good his promises.

But I rejoice in the wonderful growth of the Church and in the faithfulness of this people, and in their liberality there are no other people like them. With all our faults and failings there are no other people so devoted to the Lord, there are no other people who make such an impression on those not of our faith, because we live nearer to the Lord and nearer to our professions than most people.

I humbly pray that God will help you and me and every living soul who knows that this is the Gospel, to live it, that our lives may be a truth and not a falsehood, and that our very diligence and faithfulness and honesty may inspire other people to live the Gospel of Jesus Christ.

—President Heber J. Grant

## ADDED UPON

(Continued from page 439)

"Well, well, Rupe, and where have you been keeping yourself? An' I've had luck, I tell you—you haven't heard, perhaps?"

"No; I haven't. What's it been, Volmer?"

"Was getting twenty pounds a week leading the orchestra at the Grand in Chicago, when I got sick. Don't now what it was, Rupe—the doctors didn't know. Got into my ears, and that knocked me—couldn't tell one note from another. Hard luck, Rupe, hard luck. Tough world this, Rupe. Why God Almighty crams a fellow's head full of music, and then disables him so's he can't make use of it, I don't know—I don't know."

Rupert sympathized with his friend, and then told him of his errand. So the transaction was arranged, and Volmer Holm went home to his wife and children with a happy heart that day.

"It's too bad about Volmer Holm," said Rupert to his sister. "I had not heard of his misfortune. Such a genius in music, too."

"Well, I don't know," answered Nina, "it may be all for the best. Rumour had it that he was fast getting into bad ways in Chicago; and some men are better off by being poor, anyway."

"Yes, that's so," was all he said.

Rupert Ames was again the owner of Dry Bench farm, and the next spring they moved into the old home.

Then they sent for Signe's family. It was hard for the father to make ends meet in his native land, and Rupert needed just such help as Hr. Dahl could give. In due time they arrived, and were installed in a cottage near Rupert's farm.

It was the sixth year after Rupert's return that the citizens of the Bench decided to enlarge the reservoir in Dry Hollow. Rupert was given the work to supervise, and he entered upon the task with his usual energy.

That morning in September, when he gave his wife the usual departing kiss, the children—four of them, were hanging about his legs and clinging to his coat in great glee.

"Now papa must go," said he, as he tried to shake them off.

"A kiss, another kiss," "A tiss, some more tisses," they shouted.

So he lifted them up, one by one, and kissed them again. Then his arm went around his wife's neck, and he drew her face to his.

"Goodbye, sweetheart," said he, "take care of the children, and don't forget me," and he tried to hum a song as he walked to the gate. Signe stood watching him. The tune which floated back to her was, "O, my Father." Then a peculiar feeling came over her, and she sat down crying, while the children climbed over her with questions and comforting words.

(To be continued)

## THE WORD OF WISDOM

(Continued from page 437)

subsisting wholly on non-animal products cannot be denied. Man may live entirely upon the products of the soil, and do effective work and attain a high age. But such a diet is probably inadvisable for one who does hard physical work, unless the vegetable proteins are chosen carefully and wisely.

The suggestion has been made that the capacity of the human stomach makes it difficult to supply the body with the necessary protein from somewhat bulky vegetables. However, the legumes and the grains contain as much protein per pound as meat, though in all probability vegetable proteins are less rapidly digested than meat proteins.

Whether vegetarianism is successful depends no doubt upon the intelligent skill with which vegetable-food products are selected and combined in the human dietary.

However, for temperate and cold climates, most nutrition experts agree that meat, used sparingly, should be included in the human dietary.

**Carnivorous Men and Beasts.** The Eskimo and all carnivorous animals live almost entirely on meat and fish, with an addition of a good part of blubber or fat, and maintain good health. What is the explanation? First it must be remembered that the Word of Wisdom was given to people living in a temperate climate and under civilized conditions. Second, and of more importance, flesh-eating animals feed upon all parts of the carcass, the internal organs as well as the muscle meat, and often drink the blood. From such sources they obtain their minerals and vitamins. Third, they eat their meat raw or practically so, and thus preserve the vitamins which would be destroyed by cooking. That is, they eat natural foods. Fourth, in season they eat many eggs from sea birds, milk from reindeer. Both the milk and the eggs are rich in calcium and vitamins.

Thus nature provides for the need which exists in sections where meat must be the main food. These Northern people could not, in a hot climate, eat meat to the same degree, cooked as chops, steaks and roasts, and survive in health over long periods of time, and for generations.

**A Comparison.** A comparison of the findings of modern science regarding the eating of meat, with the injunction of the Word of Wisdom given over one hundred years ago, is most interesting. Two modern scientists have used almost the exact words employed by the Prophet Joseph Smith. Dr. Mottram, Professor of Physiology in the University of London, says:

"Meat is chiefly of value as a source of protein. . . . It is, however, wise to **use it in moderation** (heavy type—author's) and to substitute milk and cheese for it whenever possible. This is true from the points of view of individual and national economy as explained above. The idea that meat promotes energy above all foods is a myth that lingers on. Possibly the myth has its roots in some old folk lore, for the scientific ground, if there ever was any for it, disappeared years ago. . . . To sum up: Meats are dear foods; they could be partly or wholly replaced by cheese and milk."

Another distinguished scientist, Dr. Henry C. Sherman, Professor of Chemistry in Columbia University, says:

"The undesirable putrefactive bacteria find a favourable medium in meat. It is partly for this reason that meat should be **eaten sparingly** (heavy type—author's) and when eaten should always be well chewed so as to reduce it to the smallest possible particles in the hope that its putrefactive bacteria will be largely killed by the gastric juice."

Moderation in meat eating is taught by nearly all students of nutrition. The Word of Wisdom declares that meats are to be **used sparingly.**

**"In Times of Famine and Cold."** Meats have the power to sustain life for a time if nothing else is eaten, provided that the blood and internal organs—heart, kidneys, liver and brain—are eaten. Under such conditions, the proteins which normally are body builders are burned and used as energy producers. It is clear therefore that in times of famine there could be no objection to using meat as the only article of diet.

In hot weather the meat intake should be reduced, and vegetable proteins substituted.

Professor Mottram, speaking of climate and meat eating, says:

"Proteins are rather wastefully utilized by the body and a point for the vegetarian is that there is less wastefulness with cereal proteins than with meat proteins. A practical outcome is that **in hot weather, or in the tropics,** the proteins should be **cut to the minimum** and vegetable protein practically substituted for animal protein." (Heavy type—author's.)

**The Word of Wisdom Confirmed.** At the time that the Word of Wisdom was given, meat, when it could be obtained, was largely used by all classes. It was generally looked upon as the best and most necessary food for full health. Those who raised their voices in opposition to this view were held to be fanatical, untrustworthy "food faddists." Alas! Some people hold that opinion today!

It was therefore a courageous departure from accepted practice to teach that meat should be used "sparingly," and further to suggest that man may live without meat as implied in the words, "they should not be used, only in times of winter, or of cold or famine."

The prophetic power of Joseph Smith is emphasized in the recent demonstration by the modern science of nutrition that meat should, indeed, form a minor part of the human dietary, and that, in fact, the plant kingdom contains the necessary food constituents characteristic of meat.

The Word of Wisdom does not contain a prohibition against meat eating, but urges its sparing use. Unfortunately, this advice is not generally observed, and man's health suffers in consequence.

How could any man of his own knowledge dare to teach in the name of God, so long ago—long before the science of human nutrition was born—truths which coincide so startlingly with modern findings? Not one word in the revelation could be changed for the better by the most advanced food chemist of our day!

(To be continued)

# Oliver Cowdery's Courtship

By E. Cecil McGavin

IN the autumn of 1828, Oliver Cowdery was employed as a school teacher in the small school which accommodated the children from Fayette and Waterloo in western New York. A few other families scattered beyond those villages sent their children to the school where Oliver was the teacher. Many teachers in that day complained about the practice of "boarding round" with the families whose children they taught, but if this schoolmaster had any objection to the custom it was because he could not stay with the family of Peter Whitmer all of the time.

David Whitmer and Oliver were about the same age and soon became devoted friends. Among the many things they had in common was a deep interest in Joseph Smith's claim to a new revelation. Yet one of the strongest attractions in the Whitmer Home was David's Sister, Elizabeth Ann.

There were eight children in the Whitmer family, several of whom attended Oliver's school. Elizabeth Ann, though nine years younger than her schoolmaster, soon was conscious of the fact that there was something about the teacher's kind face and gentle manner that won her fondest admiration. She looked forward to the time when he would spend a week at their home and, perhaps, even wished they had a larger family so that his visits would be longer as he "boarded round" in the community.

Very little has been told of the devotion of the couple during the season that the schoolmaster taught in the little schoolhouse at Fayette, yet when Oliver left the state the following spring this was the home to which his wandering thoughts turned in moments of despair. As soon as the school year was over, Oliver went to Harmony, Pennsylvania, in order to make a first-hand investigation of Joseph Smith's mission. He was positively convinced that the mission was divine and gladly became the Prophet's scribe. A wave of persecution endangered the plates. The Prophet and his scribe were denied the peace and tranquility necessary for such a sacred assignment, so they began to think of other places they might go where they would be unmolested. Oliver naturally thought of the Whitmer family in Fayette. The Prophet had become acquainted with Peter Whitmer, and so when David Whitmer came to Harmony bringing with him a two-horse wagon for the purpose of having Joseph and Oliver accompanying him to his father's place and there remain until the work of translation was finished, the invitation was gladly accepted.

A large, pleasant room upstairs, shaded by tall locust trees, was given to them as a "translation room." Day after day in this room the tedious task of translation continued. So anxious were they to finish the labour before persecution began that they spent no time working in the fields. Their time was dedicated to this sacred labour. When Oliver's hand was

numbed from continuous writing, one of the Whitmer boys or Joseph's wife relieved him while he rested.

Members of that family have told that when Oliver left the upper room he usually found Elizabeth Ann waiting for him in the shadows of the locust trees. Many times she had a drink of cold water for him and a sandwich ready to revive him. No one has told us what their thoughts and conversation were, but Oliver realized by that time that his love for Elizabeth Ann was second only to his love for the sacred labour to which he had been called by revelation.

After the translation was finished, Joseph returned to Harmony, while Oliver continued to reside at the Whitmer home. In Joseph's absence he conducted meetings in the schoolhouse and in the large house where the Whitmer family lived. In all of these meetings Elizabeth Ann was an interested spectator. It is likely due to Oliver's friendship for this family and the loyal friends he and Joseph had in that family that the Whitmer home was chosen as the place where the Church would be organized.

The new society was organized on Tuesday, April 6th, 1830. The following Sunday, Oliver preached the first public discourse since its inception. This meeting was also held in the Whitmer home. It must have been a source of satisfaction to Oliver to have the privilege of baptizing several people at the close of the meeting. Among the number was the devoted Elizabeth Ann.

The months that followed were months of anxiety and persecution. The Whitmers later joined the caravans of converts who were migrating to Missouri. The romance which began in New York ripened in full fruition in Missouri. They were married in Kaw township, Jackson county, Missouri, December 18th, 1832—the first marriage within the Church in Missouri. The bride was only seventeen years old at the time, while Oliver was twenty-six.

This union proved a happy one, though tragedy and sorrow loomed on the horizon. Five girls and one boy were born to this union, all of whom died in early childhood except Mary Louise who lived to be fifty-seven years old. She married Dr. Charles Johnson, but left no children.

Oliver Cowdery, after returning to the Church, expressed a desire to go to Utah and thence to England as a missionary, but before doing so he visited the Whitmers in Missouri. He caught a severe cold during this journey and died March 3rd, 1850. His widow was only thirty-five years old at the time of his death, yet she never married again. Her devotion to Oliver was so great that no one else could take his place. Though he was spoken of in official circles as the "second Elder" in the Church, he was always first in her thoughts and memories. She lived to be seventy-seven years old, forty-two of which she spent as a widow. She passed away January 7th, 1892, and her daughter died two days later. And thus was Oliver Cowdery left without posterity.

## AS YOUTH CONTEMPLATES ETERNAL PARTNERSHIP

(Continued from page 436)

spirit of love and sacrifice, some day you will say as Henry Ward Beecher said: "We have a lovely home; it is fairly well-furnished, and we have a good income, but I would like to live again those first two years when we rented one room in an attic and struggled together to make a picnic of our life."

And now a word about the eternity of the marriage covenant. Some people question that too. But let's look at the principle of it. Will you name for me in your minds the most divine attribute of the human soul? It isn't sympathy. And girls, be careful not to be misled by sympathy. True, sympathy is next to love, but it is not love. Love is the most divine attribute of the human soul, and if you accept the immortality of the soul, that is, if you believe that personality persists after death, then, you must believe that love also lives. Isn't that sound? And I ask you this: Whom shall we love when we recognize those personalities in the next world?

True, we are admonished to love everybody. Yes, we should love everybody now; but you and I know that we love those whom we know best. I love her whom I have seen sacrifice her life for the little loved ones—her by whose side I have sat and together prayed and yearned over our little darling. I shall love my mother who I know offered her life that I might have being. When we meet these personalities in the eternal realm, we shall recognize them, and know them because of these experiences in this life. And that union of loving hearts will be perpetuated after life. That is why we are married—sealed—for time and eternity. It isn't just a mere dogma of the Church—it is a truth fundamental to the life and happiness of all humanity. It is the part of wisdom to choose the House of the Lord in which to plight your love and to consecrate your vows.

Let me conclude by giving you a glimpse of the significance of such a marriage. The bridegroom kneeling at the altar has in his heart the dearest possession that a husband can cherish—the assurance that she who places her hand in his, in confidence, in marriage, is as pure as a sunbeam—as spotless as the snow newly fallen from the heavens. He has the assurance that in her purity and sweetness she typifies divine motherhood. Now, young man, you tell me whether that assurance, that complete faith and confidence, is not worth everything else in the world.

And equally sublime is the assurance the young girl has that the man whom she loves, to whom she gives herself in marriage, comes to her with that same purity and strength of character which she brings to him. Such a union will indeed be a marriage ordained of God for the glory of His creation.

This is your heritage, youth, as you contemplate an eternal partnership, and I pray that you may realize it and find the true joy and happiness of such a cherished ideal.

# London District Conference

ON Saturday, May 18th, at Ravenslea Chapel, South London Branch, a Genealogical Evening was given as a preliminary item to the London District Conference. During the evening a Genealogical Pageant was given by various members; several items were given by children and Mr. Allen gave cornet and accordion solos. Approximately 50 attended.

On Sunday, at Ravenslea Chapel, the first Session of the Conference convened at 2.30 p.m. with President Andre K. Anastasiou presiding and Elder A. James Willmott conducting. At this session, Missionary Elders Samuel W. Dyson, Frederick Beckingham, Reginald R. Brown, and Albert H. Willmott spoke; the concluding speaker being Elder James R. Cunningham of the Mission Presidency. The speakers dealt with "Christ's Second Advent Foretold," "Signs Preceding His Coming," "Appearance of Christ with His Angels and Saints," "The Fall of the Abominable Church," and the "Resurrection of the Dead," respectively. President Anastasiou rendered a solo, "Joseph, The Seer," during this Session. Total attendance, 83.

The Evening Session commenced at 5.30 p.m. with President Anastasiou presiding and President William O. Chipping (London District President) conducting. Elder James P. Hill, of the Mission Presidency, was the first speaker and spoke on "Christ's First Judgment." A duet was rendered by Sister Marie Anastasiou and Elder Reginald Brown, "The Lord Is My Shepherd." Elder Melvin W. Dunn spoke on the "Millennium and the Little Season Following," and was followed by Elder George Pitts, "Resurrection and the Second Death." Sister Alice Bickerstaff then gave a solo, "He Shall Feed His Sheep." President Andre K. Anastasiou was the concluding speaker and dealt with "Christ's Last Judgment at the End of the World." Attendance 112.

## *From the Mission Field*

### DOINGS IN THE DISTRICTS

*Sheffield*

On Saturday, May 18th, the committee of the Doncaster Branch entertained about 30 members and friends to a concert in the Branch Hall. A play was given entitled "Campbell of Kilmohr" by the members of the M.I.A. Poems were given by Sisters M. Hobman and K. Machin. Solos by Sisters M. Bulmer and C. Cook. The Doncaster Chorus under the direction of Alvin J. Holton rendered several items. Children also helped to make the evening a success. The proceeds were in aid of the Building Fund.

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### PERSONAL

BISHOP—The son of Brother and Sister Cyril Bishop of the Doncaster Branch was blessed on May 26th by President Alvin J. Holton and given the name of John Keith.

ORME — President and Sister Frank Orme celebrated their Golden Wedding on Friday, May 24th. They were married at St. Anne's Church, Derby, on May 24th, 1890. Brother Orme is the Derby Branch President.

★

# Liverpool District Conference Scheduled

LIVERPOOL District Conference will be held in the Latter-day Saint Chapel, 1, Liverpool Street, Rosegrove, Burnley, on Sunday, June 16th. Sessions will convene at 2.30 and 5.30 p.m. Mission Authorities will be in attendance.

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